

JOURNAL

OF

THE ASIATIC SOCIETY.

No. 72.—December, 1837.

I.—*Abstract Journal of an Expedition to Kiang Hung on the Chinese Frontier, starting from Moulmein on the 13th December, 1836. By Lieut. T. E. MACLEOD, Assistant to the Commissioner of the Tenasserim Provinces, with a route map.*

[Extracted from a Report to E. A. BLUNDELL, Esq. Commissioner, and communicated by the Right Honorable the Governor of Bengal.]

Having left *Maulamyaing* on the 13th of December, 1836, I reached the village of *Pike Tsouny* on the 16th, and was detained there by the non-arrival of the elephants until the 21st, when I finally quitted it and reached *Labong* on the 9th of January, 1837. I found the *Choukhoua* who since CHOU CHE WIT'S death, had conjointly with CHOU RÁJA BRI'T the late Tsaubua's son, exercised the government over the province, absent at *Bankok* and no Tsaubua nominated; and it was with reference to the appointment of one, that these officers had been to the capital.

Though I had received information of this previous to my arrival there, yet as the chiefs of *Labong* were the first to court and establish a friendly communication with us, and as our principal supplies of cattle had been drawn from their territories, I determined on delivering your letter and presents to the officiating ruler.

My reception at the place was most friendly, and I had an interview with the CHOU RÁJA WU'N the day after my arrival. He expressed himself glad to see me, and assured me of his anxious desire to continue on the friendly footing they had always been on with us, to afford our merchants every assistance and protection in their power, and to facilitate as much as possible a free intercourse between our countries.

I was on my arrival permitted to enter the fort and pitch my tent close to the late Tsaubua's palace, for the convenience of my followers, who found cover in some sheds attached to it, which being contrary to their customs was no small proof of their friendly feeling towards us.

Our traders stated that no difficulty or delay was experienced in procuring passes, nor any impediment thrown in the way of the cattle trade.

I quitted *Labong* on the 12th and reached *Zumuè* the same day. Here no person received me nor was any notice taken of me until I had sent to express my surprise at it, when apologies were made and many false excuses offered. I was presented to the Tsaubua on the 15th, he made many professions of goodwill towards us, which from his character I have no reason to mistrust. The chiefs present endeavoured to dissuade me from proceeding towards *China*, asserting that the roads were impassable, infested by robbers, and no supplies procurable. An indirect attempt was also made to persuade me to go to *Muang Nan*, through which district the road frequented by the Chinese caravan runs, evidently wishing to relieve themselves from all trouble and responsibility. Finding that I was not to be moved from my purpose, and that I had no intention whatever of visiting *Muang Nan* itself, they said that they did not wish me to go to *China*, but that even if they did not give me permission to proceed, if I insisted on going they could not prevent me. I disclaimed all intention of forcing my way through their country, that if your request was not acceded to I should without delay retrace my steps to *Maulamyang*. I at the same time made use of every argument I could bring forward to gain my point, and was finally told that before an answer could be given me it would be necessary to consult the authorities at *Labong* and *Lagon*, as it was customary on all matters of importance, and I should have a reply in six days. They requested me to postpone any other subject I might have for discussion until the above was settled.

I was admitted to a second conference on the 18th, arranged for the apprehension of some runaway thugs, and discussed various complaints of the cattle merchants.

Finding on the 22nd that no intelligence had been received of the officers from *Labong* and *Lagon*, who had been sent for to consult respecting my journey, it appeared to me that they were endeavouring to delay my departure until orders could be received from the *Chou-kona*. I therefore called on the *CHOU RÁJA WU'N* and complained of the unnecessary delay, when he requested me to wait till the 24th for the replies.

They evidently were embarrassed how to act; the KIUNG TUNG Tsaubua had last season sent down a mission to obtain permission for subjects to pass through the *Zumùè* territories and trade with us at *Maulamyaing*; this officer was well received, and the matter referred to *Bankok* and he himself detained many months on the plea of their motives being suspected, and eventually sent back with an uncourteous refusal. After this it was doubtful how the court at *Bankok* might view the present mission.

More than two-thirds of the inhabitants of *Zumùè*, *Labong* and *Lagon* are *Talien* refugees, or persons from the *Burman* provinces to the northward, who had either voluntarily settled under the Siamese Shans, having been inveigled to do so by specious promises, which were never kept, or seized and brought away during their former constant incursions into those provinces, chiefly *Kiang Tung* and *Muang Niong*. The whole of these are much oppressed and would joyfully avail themselves of any occasion to throw off the Siamese yoke. The authorities are aware of the growing hatred and disgust to their rule, particularly amongst the *Kiang Tung* and *Muang Niong* people, and they also well know, that all these people look upon us very favourably, and as their only certain means of deliverance.

Their fears and suspicions have been lately much increased by a deserter (and a person of some rank) from one of the *Burman* towns on the western bank of the *Salwen*. He has assured them that the king of *Ava* was bent upon adding *Zumùè* to his kingdom, and that the *Kiang Tung* Tsaubua had undertaken to effect this with the assistance of his relations in captivity.

According to the arrangement made with the CHOU RÁJA WU'N I visited the Tsaubua on the 24th and told him I much regretted that I could not longer delay my departure, and wished to quit the place the next day. He said that I had long patiently waited and as the officers from *Lagon* and *Labong* had not arrived, he would take the responsibility on himself and orders should be issued for my being escorted by the road the Chinese caravans came, which was also open to our merchants. I asked whether they had any objection to throw open in like manner the road to *China*, viâ *Kiang Tung*; this he said could not be done until the *Chou-kona* returned. I thanked him for this proof of friendship towards us, but before taking my leave inquired whether any order had been issued about the tax levied on cattle sellers, for the CHOU RÁJA WU'N had on the 22nd told me that my propositions had been complied with. To my surprise they now declined to make any alteration until the *Chou-kona* returned.

I experienced the utmost difficulty in obtaining satisfactory information about the routes to *China*. Those who could have given me information were either afraid to do so, or have been schooled to repeat what the officers of Government had told me; others were again evidently interested in the road they recommended.

The Chinese merchants residing in the place had told me that the *Kiang Tung* road was the best, that the other I should find very difficult, having ranges of high mountains to cross, and that elephants could not travel by it. I should only find scattered hill tribes and no villages for a great distance. I therefore determined if possible to obtain permission, either directly or indirectly, to my proceeding by the road recommended by them, to enable the merchants who had come up with me, and had all their goods on elephants, to accompany me. I also hoped that the road having been once travelled by a British officer with traders, might eventually facilitate its being thrown open.

On the 27th I was happy to see part of the Chinese caravan arrive, their report confirmed what I before heard about the road. The chiefs had assured me that there was a road more to the eastward than the above mentioned one, along the eastern bank of the *Mékhong* or *Camboïa* river, with large towns and villages two or three days' journey apart. These the Chinese informed me did not exist, that they had many years ago been pillaged and destroyed by the Siamese Shans, and the road entirely overgrown with jangal and blocked up. They also urged me to try and get the *Kiang Tung* road, which was by far the best, thrown open.

These merchants informed me that they were most anxious to carry on a brisk trade with our provinces, and that the market was most satisfactory, but that the road travelled by those who visited us in 1836 was such as to render it impracticable for them to come by it. This objection I am happy to say can be easily overcome by their taking the road travelled by me on my return here from *Zumuè*. I remonstrated with the CHOU RÁJA WU'N against sending me by a road either impossible for elephants, or by one which had been for years closed in addition to passing me to another Shan district. Permission was ultimately given for me to select my own road from the information I should collect on the way. It was however agreed that I should not consider the road travelled by me as having been thrown open to us, but merely as a favor granted me being sent on a mission.

After many attempts to delay my departure I left *Zumuè* on the 29th in company with a Shan officer sent to escort me with six elephants, and though before quitting it I had taken care to have the arrangement

about the road officially communicated to him, yet the day after we left he received a letter from the court officers directing him on no account to permit me to proceed by *Kiang Túng*, but to escort me by the road travelled by the Chinese caravan. This was privately communicated to me, and I was convinced they had determined clandestinely to use every means in their power to prevent my journey, but to appear outwardly to be assisting me from fear of offending us.

We reached the frontier village of *Púk Bong* belonging to *Zumùè* on the 6th of February. Here the road to *Kiang Túng* branches off from the one they proposed my going by. Our progress had been slow, and the *Zumùè* chiefs had had ample time to send a reply to the officer with me, but none came. An attempt was made to delay me here, no rice was to be procured, and all the elephants belonging to the village were away in the jangals, and it would take at least four or five days to collect all I required for my journey to *Kiang Túng*. Anticipating detention on the road before I left town from the manner the authorities were putting off my departure, I had taken the precaution to load two elephants with rice and was thus perfectly independent of the Shans for supplies. The officer finding I had come prepared and would not stay for my elephants, volunteered to accompany me two marches to put me in the right road, though I had a man with me whom I had hired for the purpose of showing me the road. Finding this officer after the two marches inclined to come on, I encouraged him to do so, wishing him to witness every thing that occurred at *Kiang Túng*, that he might report the same to his chief, and thus convince his countrymen whatever they might think, that I had truly stated to them the object of my mission.

I reached the first village belonging to *Kiang Túng* on the 13th, and the town itself on the 26th, and was received in the most flattering manner. I was introduced to the *Tsaubua* on the 22nd. He and all his chiefs really rejoiced at my arrival and were lavish in their terms of the respect they had for us, and assured me they had long been most anxious to open a communication with us. He tried to dissuade me from proceeding towards *China* on the plea of the states to the north-east of his territory, and through which I should have to pass, being in a state of anarchy and confusion consequent on the death of the *Kiang Túng Tsaubua*.

The town is situated in $21^{\circ} 47' 48''$ north latitude and about $99^{\circ} 39'$ east longitude. It is a poor and thinly populated place, surrounded by a brick and mud wall, but so badly erected that it is constantly falling down. It is built on some low undulating hills

surrounded by high mountains, and the dry ditch round the town is at some places 70 feet deep, being dug from the base of the wall on the top of the hill, to the level of the swamp found at their bases. The surrounding mountains are well peopled by tribes of *Lawas*, *Ka Kuas* and *Ka Kúis*, and the villages in the valleys must be likewise large and contain a great many inhabitants judging from the crowds that assemble in the town on a market day. All the towns and villages passed by me to the north and east of the capital were inhabited, the houses much better than those in town, and in every respect more comfortable.

The Tsaubua is about 50 years of age, but an active-minded man; he has been many years blind, he is much beloved by his subjects. He was the youngest of six brothers, (the eldest of whom was Tsaubua of the place) and who about thirty years ago rebelled against the Burmans and placed themselves under the protection of *Siam* and are now detained at *Zumuè* and *Labong*. The present Tsaubua on the way, finding the Siamese were inclined to break their promises to them, after vainly endeavouring to persuade his brothers to join him, fought his way, with a small party, back to his native place, which though then depopulated he has managed to repeople. The avarice and cruelty of the Burmans drove them to the step they took. The Siamese would find the present Tsaubua a troublesome neighbour and enemy but for his misfortune.

There were formerly many distinct states in this direction ruled by Tsaubuas, who with their subjects also either joined the Siamese or were afterwards carried away. All these states now are under *Kiang Túng*, but immediately governed by a descendant of the former Tsaubuas, and no doubt, will eventually be erected again into separate states, when their inhabitants have increased, which they are rapidly doing, and will do if not disturbed by the Siamese or their tributaries.

This state is tributary to *Ava*, but the chief plainly shewed me that they had no affection for their jealous and greedy masters.

It is a great thoroughfare for the Chinese caravans, being the only safe high road from *China* to *Moué* and other Shan states to the westward of the *Salween*. It has the *Muang Lein* territory to its north, to the westward and northward of which, the wild and independent tribes of *Lawas*, and *Ka Kúis* are located, rendering the road too dangerous to be travelled, so much so, though the direct road from *Muang Lein* to *Ava* is by *Thuni*, the officers and others are invariably obliged to go to the capital by *Kiang Túng* and *Mouè*.

The Chinese bring down copper pots, silks, &c. and return with cotton and tea. Many make two trips in the year, the second time they bring down rock salt from the neighbourhood of *Esruk* (or *Muang Lu* of the Shans). I met a great many very respectable merchants, (some of them residing within the palace enclosure, for the Tsaubua and all trade here) all most anxious to visit *Maulamyaing*. I gave them every encouragement to do so, as well as every information they required. But they, like the others, only wish to travel by the *Kiang Túng* road.

There is a great demand throughout this province for English goods. Our merchants sold their things at a handsome profit, the market being at present wholly dependent on *Ava*: many difficulties appear to exist to the trade from *Maulamyaing* through the *Red Karean* country and the Burman territories along the *Salween*. There was a slight attempt made, though in a very friendly way, to delay my departure until instructions could be received from *Mouè*; however, finding I was bent on going on without delay, the point was given up and the Tsaubua made an excuse for not having me escorted in a way he could wish, for if he sent an officer of rank with me, umbrage might be taken at *Ava*. I was surprised that no decided objection was made to my going on, knowing how jealous the Burmese authorities are of any communication with their Shan provinces, and more particularly as the *Tsutke* or officer stationed in all these states to look after the Burman interest, was absent at *Mouè* where an officer of rank is placed by the government, to whom all the tributary Shan states are obliged to report the most trivial occurrence.

The merchants who accompanied me hearing of the unsettled state of the country above, and meeting with a good market where they were, decided on remaining. They were promised every encouragement and assistance, and were at perfect liberty to go when they pleased. It was agreed that no duty should be levied on any thing exported or imported by them, but of course a few trifling presents will be expected as is customary amongst the Burmans.

My elephants being unable to proceed and the road being over mountains and no forage procurable on them, I provided myself with ponies and quitted *Kiang Túng* on the 1st of March, and after passing through many large villages and some towns the residence of petty Tsaubuas, reached *Kiang Húng* (the *Kien yim gyé* of the Burmans) on the 9th. I found the *Kiang Túng* Tsaubua had not exaggerated the state of things. The late Tsaubua MAHA WANG had been dead some months, leaving a young son of 13 years of age. A nephew of his, son of an elder brother but who never had been Tsaubua, seized upon

the throne; the chiefs however were in favor of the son, and to prevent his being made away with secretly conveyed him to *China*, and feigned submission to the self-elected Tsaubua. They managed to assemble a large force near the town, and when these plans had ripened, put to death many of his principal adherents, and the Tsaubua himself had only time to escape with a few of his followers. Parties had been sent out to apprehend him but had not succeeded in discovering him when I was there. The same night they killed his aged father and younger brother, and the Burman *Tsutke*, who was in disgrace during my visit, was only saved by the interposition of the chief priest of the place. He was father-in-law to the self-elevated Tsaubua's younger brother who was killed, and had been intriguing in favor of his connections.

This place is the capital of a large province comprising no less than 12 Tsaubuaships whose territories however are not extensive, and through some of which I passed on my journey.

It is tributary to *China* but in a greater degree than the term generally implies, and might be almost said to be a Chinese province, for it pays a regular land revenue and other taxes to that kingdom, to collect and regulate which an establishment of Chinese officers and clerks are kept. But at the same time it makes certain offerings of submission and dependence once in three years to *Ava*, and which kingdom places a *Tsutke* there to look after its interest. The Tsaubua-ship has always belonged to one family, but the nomination of the individual rests with both the kings of *China* and *Ava*; that is, one appoints and the other is expected to confirm it; but should the selection made by one not be approved of by the other, they appear each to appoint a distinct person, and to allow the parties to decide the matter by arms, never interfering themselves;—this occurred not long ago.

The town stands in $21^{\circ} 58'$ north latitude and about $100^{\circ} 39'$ east longitude; it is built on the face of a hill on the western or right bank of the *Me Khong* or *Cambodia* river. It has no fortification and the houses though good do not amount to above 500. I saw the place under great disadvantages, many of the inhabitants had fled and the place was in the occupation of troops from various quarters.

The average breadth of the river, which is confined between two ranges of hills, is at this season about 300 feet here, and when full from bank to bank about 650, and its rise judging from its high banks must be about 50 feet. It is not at any season fordable. I had no means of measuring its depth unobserved, and I was fearful of exciting their suspicions by doing so openly. Its velocity I think is

about three miles an hour. It here has a N. W. and S. E. course, and is not navigable to any distance down, its course being interrupted by falls two or three days below the town.

I was admitted the day after my arrival to an interview with some of the petty Tsaubuas, who were almost all here with their contingents. One of them the *Talan* Tsaubua, who was the minister during the former Tsaubua's time still continued in that post, and the deceased Tsaubua's chief wife, MAHA DE'VI (but not the mother of the young Tsaubua who is by the second wife) acted as regent for the young lad, nominally by the advice of the petty Tsaubuas; but the minister was all-powerful, and did as he pleased. He had been the main instrument in the scenes lately acted there, and being a shrewd intelligent man, many supposed he had some design on the throne himself. Though my reception was civil, yet they shewed a degree of suspicion of the objects of my mission, refused to permit me to proceed over to the frontiers of their own territories towards *China* without a reference, and even hinted I had better return. They at first declined receiving the presents, but after explanations accepted them for the young Tsaubua.

It was already evident that I should not be permitted to pursue my journey, but I considered it desirable to remain at the place a few days to endeavour to allay any suspicions the authorities might entertain respecting the object of my mission, and to become better acquainted with them. I therefore requested the authorities at *Esmok* or *Muang La* might be informed that I was the bearer of letters and presents to them which I wished to deliver. Though they did not for some days make the communication yet I had reason to know the letter sent faithfully detailed the object of my mission and all I had said. I dined the next day at the palace and met all the Tsaubuas and chiefs, who like the day before were clad in Chinese costumes. All the attendants were in the same dress, and the dinner &c. completely Chinese. A few cups of spirits, which some of them freely drank, soon made them throw off the formality of Chinese etiquette, and strive to make themselves agreeable, particularly the minister, who alone can speak Burmese, though all speak Chinese.

The reply from China arrived on the 23rd and the same evening the *Talan* Tsaubua and some others came to communicate its contents to me. It contained the same remarks about merchants, &c. as made by the officers on my first interview, and went on to say that British ships daily visited *Canton*, and that that was the proper route for an officer deputed on a mission to go; that they had consulted all their historical records and could not discover a precedent of any officer

coming by the road I had, that *Kiang Húng* was a town of theirs, that orders had been sent to treat me with attention and settle all matters connected with my mission, that our merchants were at liberty to trade with them, and that their own traders over whom they exercised no control could likewise visit *Maulamyaing* if they liked ; but if I insisted in coming on, it would be necessary to refer the matter to *Pekin*.

It would have taken a year at least to receive an answer, and as it was not difficult to surmise what the reply would be from that haughty court, I considered it prudent to let the matter rest, hoping that at some future period more success might attend a similar attempt.

The officers had invariably prepared me for the refusal, assuring me that even they themselves had never been permitted to go beyond *Puer*, and that only on most particular business, that the Chinese were alarmed at the approach of an officer from any foreign state, but our merchants would be allowed to enter certain towns for the purpose of trade. On this point however I received many contradictory accounts, and I am led to think that *Esmok*, which is a Chinese town built close to *Muang La*, (a Shan town on the frontier and only separated by a nullah) and five days' journey from *Kiang Húng* or *Puer*, called by the Shans *Muang Meng*, three days' journey further would be the extent of their journey. I had during my long stay visited *МАНА ДЭВИ*—she regretted much I had not gone up during her husband's lifetime, that he would have at once sent me on, and apologized for not having shown me more attention. Of this I certainly had no cause to complain ; I was in the habit of exchanging frequent visits with the minister and other *Tsaubuas*, and I am satisfied left them impressed with a high opinion of our liberality, justice and power. They said they could only compare us with the Chinese, whom they praised highly ; that they were punctual and just in all their transactions, that they insisted upon the regular payment of their taxes, and wrote long letters about a few pice ; but on the other hand they never took or kept any sum however small, that they were not entitled to. They on the other hand never failed loudly to complain of the avarice, &c. of the Burmans, whom they neither respect or regard. I endeavoured to penetrate to *Ava* by *Muang Lein* and *Thainni*, or return to *Zumuè* by the road on the eastern bank of the *Cambodia* river, for the purpose of meeting the *Chou-kona* of that place, but I regret to say that I was most reluctantly obliged to retrace my steps by the road I went up, in consequence of a despatch having reached *Kiang Húng* from *Kiang Túng* entreating the *Talan* *Tsaubua* to send me back there, as

orders had been received from *Monè* not to permit me to proceed towards *China* until the commands of the King of *Ava* were received. In consequence of which, orders had been received from the young *Tsaubua* to escort me back by the road I had come when I wished to return. The minister confessed that he was under obligations to the *Kiang Túng Tsaubua*, and if he now allowed me to go by any other route, it would certainly get the *Tsaubua* into trouble; he hoped therefore I would not press the point, as it was painful to him to disoblige me, and he would be obliged to apply for instructions from the young *Tsaubua*, if I insisted on it. I thought it advisable to wave the question with a good grace, for there can be no doubt that the reply would have been in favor of the *Kiang Túng Tsaubua's* request; because that chief has considerable influence with his state, the young *Tsaubua* being betrothed to his daughter.

The day before I left I met all the chiefs at dinner at the palace, when they all, and particularly the minister, gave me assurances of their friendship for us, and of their anxious desire to promote a free intercourse between our countries, that no duty whatever should be levied on our traders, and urged me strongly to repeat my visit, and to send up some merchants, and they would, to ensure them a safe passage to *China*, send people with them. I was likewise told by him that their suspicions had been raised respecting the objects of my visit, by certain reports propagated by the Burman *Tsulke* and his party, who though in disgrace had sufficient influence over their ignorance to excite their fears, but that my frequent intercourse with them soon removed their mistrust, and he hoped the unreserved and friendly manner they had lately communicated with me had removed any unfavorable impressions I might at first have formed of them. I met there many Chinese merchants settled at the place as well as those belonging to caravans. They were all eager to trade with us, and promised to visit *Maulamyaing*. They also urged me to send some of our merchants up to them. This however would not answer; for they would be obliged to transport their goods chiefly on elephants, against which there are many objections. They require from us gold thread, carpets, bird's nest, sea slugs, dates, ivory, &c. &c. Some samples of *Pernambuco* cotton I showed them pleased them much. Cotton would also be an article of export, for this is what they chiefly carry away from *Muang Nan*, and the difference of price, which is much in favour of the province, will more than remunerate them for the distance they would have to come for it. Their imports into *Kiang Húng* are the same as to *Kiang Túng*. I there met with woollen cloth brought by

them much cheaper than it can be purchased here. Their exports consist principally of tea, which with a little cotton is a staple of this territory. It grows on both sides of the *Me Khong* in large quantities, but like the samples I have brought down, with some seed, of a coarse description, but whether from their mode of preparing it, or naturally so, I cannot tell.

Their state extends on both banks of the *Me Khong* : it is bounded on the N. and N. E. by the *Yunan* province ; to the E. by *Cochin China* ; to the S. E. by the *Lauchang* territory, and to the south on the eastern bank of the *Mekhong* by both *Muang Luang Phaban* and *Muang Nan* ; to the southward on the western bank of the river by *Kiung Khiang* (a small state ruled by a Tsaubua tributary to *Ava*) and *Kiang Túng* ; to the westward by *Kiang Túng* ; to the north-west by *Muang lun*, which last stands in the same relation to *China* and *Ava* as it does.

I quitted *Kiang Húng*, on the 26th of March and reached *Kiang Túng* on the 31st. Here I saw the order from *Monè* not to permit me to proceed until further orders, but if I insisted in going on, they were not to prevent me but merely to take a list of the followers, &c. with me. During my stay I frequently saw the Tsaubua who as before urged me to use every endeavour in my power to obtain a free passage through *Zumuè* for all merchants, which could easily be done by British influence. He assured me it was far from his thoughts to attempt to rescue his relations from captivity, though strong enough to do so, but he knew the attempt would lead to bloodshed and be the means of their being removed to *Bankok*. He complained of the Siamese after so many years of quiet, which he entirely attributed to us, again making aggressions into the territories of the Burmese, alluding to the affair at *Mak mai* ; that he had hoped we should not have permitted any thing of the sort, that he had lately re-established many of his deserted towns towards *Zumuè*, but he much feared they would not be allowed to remain, unless we interfered. That they considered themselves prevented by the treaty of *Yandabu* making aggressions into the Siamese territories, and we ought to put a stop to their being molested and robbed by the Siamese. He urged me to repeat my visit and to beg of you to send some person up to cure him of his blindness if possible.

I quitted *Kiang Túng* on the 4th of April, and reached *Zumuè* on the 18th, having left the elephants to come on by short marches, the country was completely burnt up and no forage to be found.

The Shan officer who had accompanied me had returned from *Kiang Túng*, the Tsaubua told him he was glad to hear I had arrived

there safe, and inquired particularly about my proceedings at *Kiang Túng*, and was satisfied by the reports made. The *Chou Rája Wún* was not pleased, and when I saw him said he was very much afraid the *Chou Houa* might be displeased at my going to *Kiang Túng*, and all the blame would fall on him. Some merchants who had come up from *Maulamyang* for the purpose of joining me had been there some time. I endeavoured to obtain permission for them to proceed by *Kiang Túng*, but the *Chou Rája Wún* would not hear of it, but said they were at liberty to go by the eastern road, which had been conceded to us, that every assistance would be afforded them, and passes given. He begged me to remain until the *Chou Houa's* arrival.

On the 22nd I held a long conference with the *Tsaubua* on various points. It ended in positive prohibition to the merchants passing through *Zimmay* to *Kiang Túng*. The Shan officer who accompanied me was even put in irons, and was only released through my intercession with the *Chou Houa*, who entered the town on the 6th May.

The king of *Siam* had forbidden all communication between the two states on any account, that they never could eradicate the hatred they had for the Burmans, and the *Kiang Túng* people though not Burmans were subjects of *Ava*, and therefore could not for a moment be trusted. But there was no objection whatever to our merchants going by the road on the eastern bank of the *Me Khong* or *Cambodia* river, but they would not permit any of the Shans from *Kiang Túng* or any place in any way subject to *Ava* entering their territories.

I could not leave the place until the evening of the 11th in consequence of a little discussion about a woman; a native of India had taken from this place and was attempting to extort money from her, and threatening to sell her, and to obtain satisfaction for a case of theft that had occurred many days before, and though some of the parties were secured, they were screened by the *Chou Houa's* officers, and the investigation put off in a most disgraceful way. The first the *Chou Houa* settled by allowing me to bring the woman away with me, and as I could wait no longer, he promised to have the matter inquired into before some of my people whom I left behind; and the officers, who had not been more attentive, punished.

In spite of the disagreeable discussion I had had with the chief of *Zumuè* we parted all good friends, with mutual assurances of wishing to continue on good terms with each other.

Having left the elephants behind I returned here by a different road to the one travelled in going, and which though rather longer is much better in every respect than the other.

Zumuè, *Labong* and *Lagon* have already been described by Dr. RICHARDSON, the former is in 18° 47' north latitude and about 99° 20' east longitude. They form the patrimony of one family, the chiefs are therefore all connected, and the oldest usually exercises a sort of control over the others, but this appeared to me to be very small and having only reference to their external intercourse or war with the Burmans. Much jealousy exists between them all.

The *Chou Houas* of both *Labong* and *Lagon* have been lately elevated to the *Tsaubuaship* of those places, and the *Chou Rája Brit* of the former and *Chou Rája Wún* of the latter to the offices of *Chou Houa*. Both these states have always proved themselves anxious and willing for a free intercourse, forming a contrast in this respect with the conduct of *Zimmay*.

Cattle is abundant in *Zumuè* and *Lagon* but we have nearly exhausted the *Labong* territory. The inhabitants of the former place, to escape the oppressive exactions they are subjected to when they sell cattle, deliver them to our traders in the *Labong* territory, and thus avoid having their names registered.

There is little or no trade in these districts ; the inhabitants procure salt from *Bankok*, and export paddy and stick lac. Their home manufactures supply most of their wants, and the only thing in demand from our province is the red cotton stuff called by the Burmans *shant*, and for this even the merchants do not obtain prime cost, and are only repaid by the profit they make on the cattle exported in return. In spite of their enmity towards the Burmans, large quantities of betel-nut are carried into *Kiang Tung*, which state has not a single tree of that fruit in it. Many of the chiefs, if not the whole, are aware of it and allow their followers to smuggle it out of the country for their own profit, but especially object to the poorer people doing so. The trade with *China* is very limited, about 300 mules come down annually (but not one-third laden) with silks, (raw and made up) copper pots, tinsel, lace, &c. which they exchange for cotton, ivory, horns, &c. A traffic is carried on also with the Red Kareans on the right bank of the *Salween*, exchanging cattle for stick lac and slaves. This last horrible trade has not diminished, and I regret to say some of the inhabitants of India have embarked in it. I warned them agreeable to your commands of the penalty attending the introduction of any of those unfortunate creatures into our provinces.

One of the Red Karean chiefs accompanied the *Chou Houa* to *Bankok* : his as well as that chief's visit had reference to an attempt made some months ago by the Siamese Shans, to bring away the inhabitants

of some Burman villages on the western bank of the *Salween*, who they had been informed were willing to place themselves under them, if a force was only moved towards the frontier to protect them. The Burmans however met them with a large force and obliged them to return. The Red Kareans had sided with the Siamese and were eager that an attack should be made, with the sole view of getting a few slaves for sale. This useless adventure was strongly opposed by many of the chiefs, but the *Chou Houa* and *Chou Rája Wún* of *Zumuè* had their own way. They were, I heard, preparing to attack some small towns on the eastern bank of the *Salween* belonging to *Monè*, when I left.

The *Tsaubua* is old, upwards of 80, he is a mild and well disposed person, but now entirely given up in making offerings to the pagodas and priests, so that the *Chou Houa*, who is a clever and able man though naturally of a bad disposition, and much feared and disliked by the people, is in fact the ruler, and has his own way on all matters.

The states of *Muang Nan* (which is as large as *Zumuè*) and *Muang Phe*, (smaller even than *Labong*) stand in the same relation to each other as the other states before mentioned do. Cattle is abundant in these. They produce more cotton than the others and a greater number of Chinese visit them, and many even from *Zumuè* go there to procure a return load.

These territories occupy the space between the *Salween* and *Cambodia* rivers, but on the eastern bank of the latter lies the town and territory of *Muang Luang Phaban*, said to be much larger in extent than any of the others, and to be the capital of *Laos*. This place is also visited annually by the Chinese caravans, but only one or two of our traders have yet reached it, and they report the authorities are anxious, as those of *Muang Nan*, to open a communication with us.

The tribute paid by these states to *Siam* is small : the five first pay theirs in teak-wood chiefly, floated down the rivers which pass through each province, and fall into the *Me nan*. *Muang Luang Phaban* pays its tribute in ivory, eagle-wood, &c. there being no water communication between it and *Bankok*. This last state is also said to be tributary to *Cochin China* and *China* ; to the former it sends presents triennially, and to the latter once in eight years it sends two elephants.

With reference to the road that is travelled generally between this and *Zumuè* and by which I went, it runs for six days over a flat country, then the country becomes gradually mountainous and continues so for 12 marches, to *Muang Hunt*, the frontier Siamese village situated at the foot of the range. The whole distance is much intersected

by numerous large and rapid torrents. Access with a regular army and its equipments is impossible by this road and the Shans are well aware of it. There are numerous passes however of which we are totally ignorant, and of which they wish to keep us in the dark. From *Muang Hunt* to *Zumuè*, four marches, is through the valley of the *Me Piu*. From *Zumuè* to *Esmok* or *Muang La*, there may be said to be only two roads, the others being only branches of them and occasionally slightly deviating from them. The one I proceeded by is for three days over low hills, then for eleven marches to the frontier village belonging to *Kiang Túng*, *Hai Tai*, through valleys and occasionally over a few low hills, then over high mountains to *Kiang Túng*. From *Kiang Túng* to *Kiang Húng* the country is both hilly and mountainous with small rich valleys through which we daily passed, and in which there are numerous villages all well peopled. These mountains though not passable for carts have good roads and are in every respect easier to pass over than those between this and *Zumuè*, but there is not a spot of ground amongst them in which an encampment could be formed for a large force. Water is throughout abundant and the country thickly wooded.

From *Kiang Húng* to *Muang La* is five marches, and the road runs over high and barren hills.

The other road is the one by which the Chinese caravans come to *Zumuè*; it separates from the other one the village of *Pak Bong*, from whence to the *Cambodia* river, on which the town of *Kiang Khong* stands and belongs to *Muang Nan*, it is six or seven marches. The river is there crossed, the road continues in the *Muang Nan* district for four or five days, and then enters the *Muang Luang Phaban* territory and continues in it for two or three days, after which it passes through the *Kiang Húng* territories to *Muang La*. The Chinese describe this road as very mountainous. It occupies them forty days to reach *Muang La* from *Zumuè*. The road travelled by the Chinese, to *Muang Nan*, separates from the *Zumuè* one at *Kiang Khong*, on the western bank of the *Me Khong* or *Cambodia* river.

The road I returned by from *Zumuè* is the high road from that place to *Bankok*, viâ *Lahaing*; to within two marches of that place I proceeded, and there struck off to the westward to this place. After crossing the *Me Piu* only, did we meet any high hills and then only one, which did not occupy us long in getting over. The rest of the road is chiefly hilly but of no elevation, and though no cart road exists, one might with very little trouble be made passable for an army with its equipage. From this road, those to *Muang Nan* and *Lagon* branch

off, and it is by the former I should recommend our communication with *China* being kept up.

The accompanying map has been hastily prepared to forward with this letter to enable you to trace my route and the situation of places mentioned by me. I have adopted the Shan names of places, as pronounced by them, with the exception of those which from frequent usage have become well known.

[We must solicit indulgence if the proper names in this paper are incorrectly given: it was impossible to distinguish the *n* from the *u* in the MS.—ED.]

II.—*Abstract Journal of an expedition from Moulmien to Ava through the Kareen country, between December 1836 and June 1837. By D. RICHARDSON, Esq. Surgeon to the Commissioner of the Tenasserim Provinces.*

[Communicated by the Right Honorable the Governor of Bengal.]

On the 13th of December 1836, in company with Lieut. McLEOD, I left *Maulmain* and proceeding up the *Gyne* river reached *Pike-tsaung* the last village in our territories, on the 16th, here we waited four days for the elephants. On the 21st we continued our march, on the 25th crossed the boundary river separating the British possessions from those of *Siam*, and on the 26th we parted company, Lieutenant McLEOD continuing his route along the now well-frequented road to *Zimmay*, and myself striking off more to the westward, by a path rarely travelled except by the scanty *Kareen* population of the surrounding hills, repeatedly crossing the *Moy Gnow* so rapid and deep at this season that almost every time we crossed some of the people were carried down the stream. On the 1st of January I reached *Mein loon gyee* (the old *Yeun saline*), having passed only one village. Here I halted to endeavour to obtain rice to carry us through the nearly uninhabited country between this and the *Thalween*. On the following day we were joined by eleven Shans, inhabitants of the town of *Whopung* and its vicinity, who had been on a trading journey to *Maulmain*; they increased our party to ninety, all of whom were traders except about twenty-five followers of mine, and carried goods to the amount of between eight and ten thousand rupees. Their means of transport were four elephants, a few bullocks, and the remainder on men's shoulders. They were in great measure dependent on me for their supply of provisions and where the distance between the villages was great I had to assist them in their carriage also. I had some discussion with the *Myo-woon* about allowing the *Monay* traders,